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Using God's Money Rightly

Of the rich man in the Gospel Christ tells us: "There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day," Luke 16:19. There are rich "Christians" today that still do the same. A missionary home on a furlough, after having addressed a gathering of "Christian" women at a great summer resort on his mission work and having had dinner with them, wrote home to his wife: "And, Mother, I had dinner at the great Hotel X. The company was wonderful. I saw strange things today. There were women who wore, to my certain knowledge, one church, forty cottage organs, and twenty libraries." In his great longing for money to provide the Gospel for hungry millions, he could not refrain from estimating the silks, satins, and diamonds of the rich guests at the gathering in terms of his people's needs. The diamonds, silks, and satins which some of the women wore would have been sufficient to procure for the natives in heathen lands a church, forty cottage organs, and twenty libraries. What a waste of resources for mission work is not found in the unnecessary luxuries of rich "Christians," who never consider that what they spend for perishable things might secure for untold heathen an imperishable crown. Do we use God's money rightly?

dear Lord's best interpreters
humble human souls;
gospel of a life like His
more than books and scrolls.
a scheme and creed the light

goes out,
The saintly fact survives,
The blessed Master none can doubt
Revealed in holy lives.
—John Greenleaf Whittier

Mother's Bible Translation

The Rev. Dr. H. A. Ironside, pastor of the Moody Memorial Church in Chicago, once told the story of a young man who was asked the question: "What have you found to be the best translation of the New Testament?" Without a moment's hesitation he answered: "My mother's." His friend said, greatly surprised, "Your mother's? I did not know your mother was a scholar who could translate the ancient languages. How could she translate the Bible into English?" The young man smiled as he explained: "My mother is not a scholar. She could not read a single word of Greek or Hebrew. But she translated the New Testament into a beautiful life, and that made more of an impression on me than anything else I have ever known." How impressive is this simple story! Do we translate the Word of God into a beautiful life?



Editorials and Comments

EDITORIAL REFLECTIONS

We first thought that we should not write anything ourselves in this issue. The fact is we are just home from a fine week at Alexandria, Minn., where we loafed seven days with our grandchildren. There is nothing that can get your mind off your troubles as your grandchildren. When a little fellow comes to you and says "Grandpa, do you want to see me swim," we cannot resist, and when a little granddaughter hugs you, then life all of a sudden seems pleasant and rosy.

We came back and found a load of mail. We went through it thinking there would be some news from the churches. There were two announcements. That was all.

There were two cards telling us that we would get an article sometime in the future. They were hopeful. But otherwise the synod's front seemed very quiet indeed.

We understand that vacations have prevented many from writing, and we find it most difficult ourselves to write on a vacation. But we do hope that some of you will begin to send us something soon.

On to Minneapolis. These lines are written just before we go to Minneapolis to attend the Lutheran World Assembly. We shall write the news page direct from the Assembly for the August 16th issue. This issue will be a parish education issue edited by Mrs. Helen Ludvigsen. We shall simply give you the highlights from Minneapolis in that issue.

The issues at Minneapolis. We have carried a number of articles the past weeks on the Lutheran World Assembly. If the readers have read them they will have a fair idea of what is going on at Minneapolis, when this issue comes to you. The Assembly started August 15th, the day this issue was mailed.

There will be theological issues, and there will be issues of a practical nature. Some of those issues will be because of misunderstanding or because we do not know one another well enough. Europe comes with a long-standing state church.

We Americans have the free church view, and the background. The same problems that caused Peter and Paul to disagree are always with us.

We have just spent a week together with a delegate from Europe. He is a fine Christian gentleman, whom we respect very much. He is zealous for the work of the Lord, but traditions of 500 years cannot easily be pushed aside. He has a fine congregation in the Danish state church, and we have a fine congregation here. But there is the difference. We have a free church congregation and he has a state church congregation. He gets his salary from the state. In that respect he need not worry about the congregation raising the budget. But his parish has some 20,000 members, and he has two associate pastors. But they have virtually no other help in the office.

As we sat conversing with him, we could not help but think that it would be so much better for that city to

have 15-20 different churches trying to win souls for Christ than just two churches.

Thus differences are bound to influence one's thinking.

"NO UNITED LUTHERAN CHURCH OF THE WORLD"

Dr. E. Elson Ruff, editor of The Lutheran, writes about some of the problems of the Lutheran Church in a recent issue. We like to share his views with The Ansgar Lutheran readers.

In my early days as a pastor in a town where Lutherans were a minority, I used to speak now and then about Lutherans being "the largest Protestant church in the world." Although we were a small group in that town, there was some satisfaction in thinking of ourselves as a part of a large international church.

Eventually I got over that sort of talk. I learned to like thinking of the churches as competing groups taking pride in being bigger than somebody else. Also I learned that there was no such thing as "the Lutheran church of the world."

Practically all Swedes are Lutheran, you may say, but their church accepted the Lutheran Reformation and the Augsburg Confession. But the archbishop of Sweden for instance, thinks of his church as more closely related to the Church of England than to Lutheran churches in America.

In Germany where Protestants usually call themselves the Evangelicals, some of the largest groups of Lutherans are united with the Reformed Church. Martin Niemöller for example, is listed as a Lutheran but is president of one of these united churches.

The idea of world Lutheranism is only 10 years old, developed as a result of World War II. There was so much to be done in recovering from the effects of the war that there had to be international co-operation. If people from a half-dozen European countries migrate to Venezuela, the national churches of all these half-dozen countries: to establish congregations in Venezuela? Or can some kind of international Lutheran agency act?

It has been in meeting practical problems that the Lutheran World Federation proved its importance since it was formed in 1947. Americans have taken the leading part but Europeans have also become deeply interested.

Now we face the question: can there be any such thing as world Lutheran unity? Nobody is trying to form a "United Lutheran Church of the World." But we must come to some understanding as to whether there is anything that holds together all Lutherans.

The Church of Sweden has an unbroken line of bishops (each bishop consecrated by some older bishop), just as the Church of England has. It is this unbroken line of bishops dating back to the early days of the Christian church, which is believed by the Church of England to be necessary for the unity of the church. Lutherans don't believe this.

We say that "for the true unity of the church, it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments" Augsburg Confession. But there will have to be a lot of study of what that definition, adopted in Luther's day, means in interchurch relations now.

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The Washington Observer

By Gerhard Lenski

LABOR LEADER HEARINGS

A torrid Washington summer has made even more warm by the continuing round of Senate-committee hearings delving into the operations of our country's great labor leaders. These hearings, televised, have enabled many of our citizens to see clearly what kind of men can often do get into positions of great power in the organized labor movement. These leaders are by no means all bad—but some of them are unquestionably so bad, in a criminal way, that one can only wonder where our law enforcement officials, our social welfare workers and our custodians of public morality have been keeping themselves all the while.

Certain conclusions appear to be beyond dispute. If good leaders do assert themselves, individuals of the type of David Beck, Jimmy Hoffa and Johnny Dio most certainly cannot sit down with their hands and expect to win the fight. Goodness will have to get into the battle and be prepared to slug it out.

More than that, the Christian leaders of the land will have to recognize that this is their problem also. By these Christians leaders and teachers—will have to bolster goodness in the fight and give it needed strength and guidance. After all, what shall it profit us to have many beautiful churches in the land if the souls of the laboring masses are to be corrupted by leaders of the type so lately on public display?

WHAT THE AGED NEED

Albert M. Cole, Administrator of Federal Housing and Home Financing Agency, says: "One of the major problems confronting us as a nation is providing the kind of homes older persons want and need."

According to Mr. Cole, two problems confront our aged—the one emphasized by Father Time and the other by Father Mortgage. We

cannot do much to control the former, but our government can do much to keep the latter from becoming too burdensome. Mr. Cole pleads for adequate housing for our aged and for low interest rates on government loans for those building homes. His suggestions are being pushed at this time and are likely to bring real help into an area where such help is sorely needed.

Mr. Cole goes beyond all this with some further helpful suggestions. He urges our planners, our social welfare experts and our housing authorities to try harder to meet certain needs peculiar to our older people. As much as possible let normal community life be provided for them in familiar surroundings. Let health and protective services with recreational facilities be set up. Let opportunity be given for useful and remunerative employment.

Administrator Cole speaks as a government official. But he also speaks as a Christian might and he does so in a sensitive and sympathetic way. Our church leaders, with their interest in the welfare of the aged, can find plenty to think about in what he is saying and now trying to do.

ANOTHER VICTORY FOR MEDICAL SCIENCE

Any person who has ever dealt first hand with polio will rejoice to know that the results of the two years of experience with the Salk anti-polio vaccine indicate that this dreadful disease is now definitely under control.

Statistics compiled by the United States Public Health Service show conclusively that the Salk vaccine, properly used, is an almost complete preventive for polio. One or two shots provide a high degree of protection. The full dose of three shots makes such protection practically complete. At first there was some fear of a danger involved in

its use, but now this vaccine is regarded as safe. Some 70 millions of individuals have been tested with it. Careful records have been kept and the favorable conclusions appear beyond all dispute.

The cost of developing the Salk vaccine is said to have been in excess of \$25 million. While this is high, it is really small when compared with the tremendous cost involved in caring for individuals afflicted with polio and made into life-long helpless cripples. There is not a single family with growing children in the land which should not be grateful for this new victory and which should not cooperate with our doctors and all public health authorities to the fullest in making it effective throughout our land and our world.

ALONG THE PEACEFUL POTOMAC

According to an old law, the state of Maryland owns and controls all of the Potomac River flowing along its border over to the low tide level on the Virginia side. Taking advantage of this fact and incorporated under Maryland laws, certain gambling interests have anchored large barges to the Virginia shore, barges which are technically in Maryland waters. On these barges slot machines and other gambling devices operate. Liquor is sold and various amusements provided. Great crowds attend and business is booming. With the starting of the fourth of these establishments, this last one not far from historic Mt. Vernon, the forces of righteousness have risen in their wrath. Both the governors of Maryland and Virginia have expressed disapproval. Other condemnatory voices have been heard. But still these little Renos operate with hundreds of slot machines running day and night, with liquor flowing freely and neither state nor Federal government being able to stop it.

Once again we have a problem which needs something more than the letter of the law can give. So long as good people are apathetic and not really concerned, there will be those commercially minded in-

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Our Foreign Mission Fields

Edited by Rev. K. R. Jensen

Viborg, South Dakota

THE DAY THE CHOIR CAME

By Belva Nerlien, Colombia

For over a year we had been talking of the possibility of the Bogota Lutheran Church choir coming to Tunja for a concert, but I had never dreamed it would be such a blessing to me personally—and to all of us. It happened on Palm Sunday when twenty-two choristers came in by special bus from Sogamoso where they had sung the previous evening. Somewhat tired from the seven-hour ride on roads under repair the day before and a night of fitful sleep, even the ones who suffered car sickness were nevertheless in tip-top shape by cantata time.

In Scripture reading and song we were reminded of the events of Passion Week and deeply moved by the wonders of God's love. A nineteen-year-old high school student read the Scripture passages so beautifully and meaningfully that I think I had never before been so profoundly touched by hearing the Word read. The enthusiasm and sheer joy in the Lord expressed in songs of praise, the solemn sincerity in hymns of prayer and passion and the notes of glorious victory in the resurrection anthems sent tingles of thrill and thanksgiving up and down my spine.

And all the while I was praying that the message would reach deep down into the heart of the Catholic Action spy in the audience; praying that the fine group of young people before us would be a challenge to a young student present to give his life in joyful service to the Lord also; praying for those who missed the opportunity for the Lord's rich and very special blessing that Palm Sunday; praying that our hosannas might always ring true.

VACATION TIME IN SUDAN

By Helen M. Jacobsen

Vacation time—what a wonderful sound! It is a good feeling to get at those things one would like to do during the school term, but it seems as if the hours won't stretch to include them. At a boarding school we love the children, but it can sometimes mean 24 hours duty. So the day they go on vacation, we think, "Madalla!", but—the day they also return, we once more say, "Madalla!", for it is really nice to see them again!

Thanks for your Christmas greetings and the love and thoughtfulness behind them. Without your prayers too, we could not continue, nor do His work and will, whether out here or wherever we are—we need to remember each other before the throne of grace.

Once again this year I am back at the girls' school. For each year of this tour I have had a different job—first visiting and supervising our schools, then out at our teacher training center, and now back at the girls' school. It has been interesting and I have had many contacts with the Africans in the different types of work.

During February and March on Sundays we have been on "spejdetur's" out to the villages to see how our "scout" work among the girls has been. The visits were a blessing in themselves. We went to 5 villages, but we could have gone to at least 3 more, and in May we may try to go to them. The first 5 showed more signs of life. When we were at the first, the thought

came that it would be a good idea to gather them at Numan during school vacation and have "camp". Girls in these villages do not go to school (as we know school), so a camp would be a good way to teach them more.

So the first week in April girls came. But they came from only 3 of the villages. I think one village was too far away—50 miles to walk—and I don't know what happened in the second. Nevertheless, we had 59 girls and 1 woman officer come.

The program for camp consisted of physical activities early in the morning (6:30) and in the afternoon (4-6). At 10 a.m. we had inspection of themselves and their rooms, 10:15-11:15 the Bible lesson, 11:15-12:30 sewing of a handkerchief. The children had brought their own food, so we took time to cook it, bring water (nearly a mile away), and go to market. At night we had either campfire with skits and songs, or they went to church when there was a service. The time quickly passed. On Saturday we ended with a church parade in their white uniforms (green belts, headties and neckerchiefs). We felt that it was a good camp. Most of the girls did not understand Hausa language, but still they enjoyed themselves. Two girls reported that they had chicken pox! They also had a good time! Personally I have wondered if it was not a case of malaria and prickly heat—or if it was chicken pox, then 57 others have been exposed—but no one pays any attention to that disease out here.

My Tragic Pulpit Failures

By S. L. Morgan, Sr.

Three tragic pulpit failures stand out like blots on my joyous years as a minister. What preacher does not look back with shame at some pulpit experience? My poor sermons caused me shame, but these were calamities. I refer to them to tell how such tragedies can be avoided.

1. In the Pulpit without a Sermon

The first and worst was an effort to preach when I had no sermon and knew it—painfully. For several years I had scanned American history to see God in it. God is in history, and I hold that a preacher neglects a great segment of God's revelation if he does not point out now and then how God has been working in the history of America—and indeed of the world. I hoped to point this out in a Sunday morning sermon.

Saturday night came, but not the sermon. My reading had given me only the background for it. Then at the hour I searched desperately to make a new sermon to find an old one to fall back on. I failed utterly. What preacher but has failed to find anything to click to grip his heart?

I fell into fitful sleep still praying my subconscious would shape a message for the great hour Sunday morning, or that some old sermon would grip me. But when I went into the pulpit my mind was blank and desperate. What to do but to tell incidents from my reading: the poverty and struggles of pioneer days, yet with God's help, and the providences that were a clear challenge to America to be a light to all nations—why not a sermon in all that? But all the time as I dwelt on this I was painfully aware that hungry sheep were looking to me to be fed and that I was not feeding them. I ended in shame, knowing well that I had been false to them and to Christ. I was indeed too much ashamed to go to the door to speak to my people. And rightly so. I did have a conscience about being a shepherd and not my feeding God's sheep.

2. A Mental Freak

My second debacle was of the nature of a mental freak familiar to the psychiatrist. I went into the pulpit sure of my sermon, that it was a fairly good one, and with the manuscript before me. But I scorned to read the sermon or even to appear to lean heavily on a manuscript. Yet I did often take to the pulpit a slip with a rough outline, to lean on. This made for ease, and to my firmness in my memory a sermon outline was not lacking.

On the fateful morning I found myself in the pulpit without the slip bearing the outline. I searched my pockets and every pocket, and ran to my study during the singing of a hymn—all in vain. If only I had master-

ed my outline! I began uneasy; it grew to fear, then to panic (Later I found the slip at home). I began in fright and became utterly rattled. I glanced at my manuscript, but by a freak of the mind it seemed hardly mine, then or later.

In desperation I had to confess that my sermon was gone from me. I asked for a hymn, and probed desperately to find one buried in the subconscious. One long buried began to emerge, bit by bit, as I preached. A dear deacon, God bless him, said it went well, and not to worry. Yet I felt disgraced, and all the years it has remained a horrible memory.

3. Fear of People

In my third tragic experience, rather recent, I was to speak on what had become a favorite theme, how even youth may prepare to make the most of the long years of retirement and old age. I had written much on it, and was so saturated with it that I felt no need for definite preparation. I had only to turn on the faucet, and the reservoir would flow of itself, as had been my rather frequent experience with the same subject.

I began well, sure of myself, and then seemed to become aware of the pastor, sitting behind me. I knew he was familiar with my line of thought, and I began to think, "How can I keep this from being stale to him?" This began to divert me, then to rattle me. It drove me to a hasty, random conclusion—what at other times had stirred old and young alike. I felt deeply chagrined, even for days and weeks. God and the pastor had trusted me, and the people needed my message, yet I had failed them!

HOW TO AVOID SUCH TRAGEDIES

The pain of such memories leads me to advise how any minister may avoid such tragedies:

1. Begin with a conviction of the greatness of preaching. I was thrilled recently by a great baccalaureate sermon to 100 seminary graduates urging them never to be content with less than great preaching, both in matter and in delivery. It led me to feel anew that one is unfit to preach unless he feels deeply that preaching is the highest, holiest privilege given to men, and that to preach poorly is indeed a shameful thing. This abiding conviction in my ministry accounts in part for my own shame at failure.

2. Begin at least the Sunday morning sermon early enough in the week to feel the glow of it in the soul before Saturday night.

3. Prepare against such debacles as mine by a habit of sermon incubation through the years. In a sermon book note down ideas that have burned, as in reading, pastoral visiting, in the night hours. An idea that has burned likely can be fanned into flame in an emergency when nothing seems to grip the soul. I should have

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Church News from here and there

CLERGYMEN ALERTED TO NEW SOCIAL SECURITY BENEFITS

Washington, D. C.—The Social Security Administration has called the attention of ministers, missionaries, and members of religious orders to social security benefits for which they are now eligible in the event of physical disability.

More than two-thirds of the nation's ministers of religion are now covered by the social security system as a result of the extension of its benefits by Congress in 1954 under a plan of voluntary participation.

Any clergyman who becomes disabled for the performance of his duties by virtue of accident or illness may apply for a "freeze" to protect his social security benefits. This operates to prevent years in which a reduced income is received from affecting the level of retirement benefits or survivors' awards. These benefits are determined by the minister's average annual income and would be adversely affected by prolonged periods of incapacity were it not for the "freeze" provision.

Meanwhile, any clergyman who after the age of 50 suffers total and permanent disability is eligible to apply for retirement benefits. Incapacity must be complete, as in the case of a paralytic stroke or severe injuries in an accident, however, before payment will be authorized at an age lower than 65. Ministers who are obliged to retire before 65, will find this benefit which became effective July 1, 1957, helpful.

PLANS LAID TO INTRODUCE NEW SERVICE BOOK AND HYMNAL

With publication of the new Service Book and Hymnal of the Lutheran Church in America expected early in the spring of 1958, plans are being readied to introduce the book in churches throughout the United States and Canada.

More than a decade in preparation as a joint project of the eight church bodies associated in the National Lutheran Council, the Service Book and Hymnal will represent the best in the traditions of Lutheran liturgy and hymnology.

The volume, which will consist of more than 1,000 pages and contain 600 hymns, is designed to provide a uniform order of services for the 11,000 congregations of the cooperating bodies. The initial press run will total half a million copies.

An extensive promotional program will be launched with a national inter-church assembly at Immanuel Lutheran church in Chicago, Nov. 6 and 7, it was announced in New York by Dr. Edgar S. Brown, director of the Department of Worship of the United Lutheran Church in America, who is chairman of a joint committee established to introduce the book into every level of the churches' life.

Dr. Brown said that the meeting will bring together representatives from all the jurisdictional units of the eight participating bodies, with more than 150 pastors and church musicians in attendance at the sessions.

Members of the Joint Commission on the Liturgy and Hymnal will lecture on the various liturgical, rubrical and hymnological sections of the book and lead in the practice demonstration periods which follow.

A special pre-print booklet, containing the several musical settings of The Service of Holy Communion and Matins and Vespers will be used at the Assembly, as will specially prepared recordings of the three settings of The Service.

According to Dr. Brown, a program of cooperative endeavor will also be presented so that those attending the meeting may work together across synodical boundaries to provide a thorough introduction for the book.

Following the national assembly, he said, each of the representatives will bring the program to his re-

spective area and arrange there cooperation with members of other bodies, for this program training.

At these area meetings across the country the same procedure as employed in Chicago will be followed, with each parish and congregation of the participating bodies represented.

The features of the book will be explained and discussed and practice sessions will demonstrate to parish pastors, organists, choir rectors and choir members how to use the new volume properly.

As the meetings in each area of the church are completed these individuals will in turn begin a program of intensive training in their respective congregations. Pastors will be encouraged to take a portion of time before every service or to arrange special weekly meetings so that members of the congregations may be made thoroughly familiar with the new worship book and so be prepared for the time when the book is available for general use.

Dr. Brown said current estimates indicate that the training program will continue throughout the winter and that the book will be put on sale early in the spring of 1958.

LWR TOPS MILLION POUNDS IN SPRING CLOTHING APPEAL

Lutheran World Relief received 1,038,418 pounds of clothing during its 1957 spring appeal, it was announced at New York by the Rev. Ove R. Nielsen, assistant executive secretary of the material aid agency.

Mr. Nielsen said the response was "highly gratifying" in that it exceeded the 998,480 pounds of clothing contributed in a similar period last year.

By states, the most clothing received from Wisconsin which, under the leadership of Dr. Charles Puls, pastor of Luther Memorial church in Madison provided 165,000 pounds.

Illinois was second highest, 82,992 pounds.

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C. Fry--- Churchman Extraordinary

By NLC News Bureau Staff Writer

buoyant intellectual and physical giant—the Rev. Franklin Clark Fry, president of the United Lutheran Church in America—is generally recognized in religious circles as the most influential figure in organized Protestantism today.

Fry's world-wide eminence as a churchman is a tribute to a man of striking personality whose spiritual gifts are coupled with a wealth of native talent and an unlimited capacity for hard work—all leavened by a good sense of humor.

Because of this unique combination of attributes, he has set an unrivalled record of leadership in cooperative church activity at home and abroad over the past decade. At major posts of responsibility he occupies impinge nearly all areas of non-Roman Christendom.

Fry is chairman of the policy-making Central Committee of the World Council of Churches and will preside at its sessions when the 90-member committee meets at Yale University in New Haven, Conn., July 28-August 7.

He is also first vice president of the Lutheran World Federation and will play a prominent part in its Third Assembly at Minneapolis, Minn., August 15-25.

During the 11-day international conclave, he will be nominated by the eight member bodies of the National Lutheran Council—who are the American hosts to the assembly—as their unanimous choice for the presidency of the federation.

He is also closely identified with the National Lutheran Council, as a member of its Executive Committee and chairman of its Division of LWF Affairs. For many years he headed the NLC's program of aid to orphaned children.

In the opinion of Dr. Samuel McCrea Cavert, who has long been associated with both the National Council and the World Council, "Dr. Fry is at his best as a leading officer."

That view is shared by many others, including reporters who cover the religious beat for the nation's press. Usually sparing in their accolades, they rank Dr. Fry as the foremost church parliamentarian in the country. When he is in the chair, press tables are sure to be crowded.

It is a delight, according to witnesses, to watch Dr. Fry's silver cross dangling on his clerical vest, an unruly

The Ansgar Lutheran has brought you the story of several great churchmen, such as Lilje, Dibelius, Manikam. Today we bring the story of an American, one of the world figures. He will no doubt succeed Dr. Bishop Hanns Lilje as President of the Lutheran World Federation.

lock of dark hair falling across his high forehead, preside over a large assembly.

Always master of any situation, he never loses control of the proceedings as he slashes through parliamentary tangles with incisive speed and dexterity, letting the quips fall where they may.

In one church discussion, an enraptured delegate rose to say: "I move what the president thinks."

The tall, slouching, 57-year-old churchman—he's six feet, one and a half inches tall—comes into a meeting saturated with knowledge of every matter due for consideration, its past, present and possible future. These details seem to be filed in his capacious mind in complete order, waiting to be pulled forth for application at just the proper moment.

In a smallish, informal meeting, Dr. Fry permits himself the luxury of a good cigar. As he leans back in his chair, his heavy eyelids appear to droop momentarily and his agate eyes take on a slightly glazed, withdrawn look.

Or, seemingly oblivious to the hubbub of voices arguing a knotty or controversial issue, he may pursue one of his favorite diversions, working a double-croquet puzzle.

Actually, he's neither sleepy nor indifferent. Both attitudes reflect deep concentration on the subject at hand. Almost invariably he'll raise a pointed question that gets right to the heart of the matter. Or he will summarize an involved discussion with succinctness and humor.

Dr. Fry is an adroit tactician and can rout an opponent before he knows what is happening to him. Frequently it's done with a quip that his irresistible humor cannot forego.

At one conference, a delegate held the floor unduly, not to say tiresomely, long, going over and over the same point and asserting time and again his readiness "to go to bat."

On the third repetition of this phrase, Dr. Fry could not resist. He brought his gavel down sharply and exclaimed, "Three strikes and you're out!"

When he himself once made a slip in reading a proposal to provide closer coordination between church boards, he quipped: "There's no more coordination be-

tween my brain and tongue than between the boards of the Church."

On a television show, when the master of ceremonies expressed ignorance of the vestments worn by the clergy, Dr. Fry retorted, "Well, why not go to church and find out for yourself."

At the close of the program, the m. c., apologizing for the lack of theological content in the questions he had asked, was reassured by the reply, "Oh, that's all right. I thought they were up to the usual standards."

On occasion, Dr. Fry's quickness of wit makes him the target for similar sallies. At a dinner in his honor, the toastmaster praised him for his great patience. Dr. Fry, he pointed out, always gave the ULCA's Executive Board "all the time in the world to come around to his way of thinking."

His forbearance and kindness were put in more serious vein by a friend who said that "he is so far out ahead in his thinking processes, he has to exercise a saint's patience while he waits for the slower folks to catch up."

Men of Dr. Fry's own stature enjoy and admire the finesse with which he handles a situation. More deliberate men may feel frustrated, and sometimes resentful.

All concede, however, that "F. C. Fry," as he signs himself in a neat, fine, unpretentious scholar's hand, is serving his Church and Protestantism with rare distinction and ability.

"He works like a horse from morning to night," says the Rev. Dr. Frederick R. Knubel, president of the ULCA's New York and New England Synod, "and he makes everyone around him work like a horse from morning to night."

His son Franklin says, "Father believes the children of light must work as hard or harder than the children of darkness. And he believes the children of light must be just as smart, too, in using their brains."

When the Rev. Thomas B. Kline was sent to be Dr. Fry's assistant at Trinity Lutheran church in Akron, Ohio, the young man arrived by car about 8:30 in the morning. Dr. Fry immediately began initiating him into his duties. Within the hour, the two men were visiting the sick at St. Thomas Hospital.

"About three weeks later," Kline recalls, "I finally got all my bags out of the car."

Incidentally, during the 15 years (1929-44) that Dr. Fry was pastor in Akron he brought the membership of his congregation from a depression-time low of 1,200 to more than 2,700.

It was while Dr. Fry was pastor at Trinity that he began to demonstrate his administrative gifts. A year after his arrival in Akron, when he was 30, he became secretary of the ULCA's Committee on Evangelism and served for eight years.

He read the past history of the committee's and remembered all salient facets of policy and never failed to come up with relevant points at issue, in addition to which he wrote beautifully-worded and accurate reports and attended to the many details of the committee's work.

In 1944, he succeeded the late Rev. Dr. Frederick Knubel as president of the ULCA. He was 44 at the time.

From that day, he steadily gained prominence as a pivotal figure in the national and international activities of organized Protestantism. Along the way he has awarded 14 honorary degrees by colleges and universities.

When Lutheran World Relief was organized after World War II in 1946 as the material aid agency of the National Lutheran Council, Dr. Fry was elected president and still remains as president. Since then he has made numerous trips to war-devastated countries in the interest of church relief and reconstruction.

In January 1951, he made a round-the-world trip for Church World Service's "One Great Hour of Prayer" appeal, inspecting conditions and needs of displaced persons and war refugees. On his return he reported in person to the President of the United States and to the nation via radio and television.

Also a leader in interdenominational efforts, Dr. Fry presided at the opening session of the constituting convention of the National Council of Churches at Cleveland in 1950.

So meticulous was he in hewing to the line of prescribed principles of organization that he found himself insisting upon 44 amendments to the document. The insistence said to have caused one prominent churchwoman to sink into her seat one day after an absence from the convention hall and whisper to her neighbor:

"What do the Lutherans want now?"

When this remark reached Dr. Fry by the grapevine he slapped his thigh and laughed uproariously.

His presence in the National Lutheran Council headquarters in New York City (his own offices further up Madison avenue) is detected by this habit of vigorous thigh slapping and hearty laugh.

If a remark strikes him as particularly funny, he slaps his right leg smartly, often repeating the remark several times. People not quick enough, or sensitive enough, to follow his unspoken mental processes are startled and wonder what on earth he is laughing at.

At Lund, Sweden, in 1947, when the Lutheran World Federation was formed and he was named treasurer, Dr. Fry was waiting to appear on an international radio hookup. While standing by for his speech, he saw the engineer across the Atlantic:

ow did the New York Yankees do today? I won't
n the air until you tell me."

e Yankees are a passion with Dr. Fry. He has
heard to remark that his four major interests in
r of importance are:

The Lord.

The Lutheran Church.

The family.

The Yankees.

e does not always remember his own telephone
ber, but he can tell you the batting average of
y a Yankee player back through history. "I can al-
s look up my telephone number," he says.

hen the Yankees are involved, as they often are,
World Series during a biennial convention of the
A, inning-by-inning scores are relayed to Dr. Fry
lacards held up to his view from the press table. He
even been known to halt proceedings to announce
final score. But only when the Yankees win, of
se.

ligion has long been a family matter with the Frys.
boys become pastors, the girls marry pastors. Dr.
is the third uninterrupted generation of Lutheran
ors in his family. His son, Franklin Drews Fry,
or of St. Philips church in Brooklyn, is the fourth
ation.

another son, Robert, is a lawyer. A daughter, Con-
ce, is a candidate for her M.A. at the University of
igan at Ann Arbor, and, in Fry tradition, married
ung Lutheran pastor in July.

Franklin Clark Fry, an only child, was born in Beth-
m, Pa., August 30, 1900, but was taken to Rochester,
Y., before he was a year old. His childhood and
hful memories all center around the Church of the
rmation where his father, the Rev. Dr. Franklin
er Fry, was pastor of a large congregation for
y years.

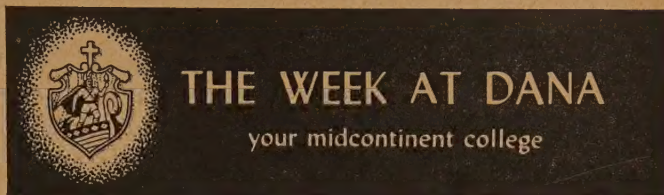
ou keep off," he was heard to say to another little
at four, "this is my father's church."

om the time he could toddle, young Franklin went
church and enjoyed his father's sermons. He eagerly
rbed the "colorful words" and the "interesting
ery."

hen he visited his grandfather, he could listen to
e sermons for the Rev. Dr. Jacob Fry ended a long
of church service as pastor of the Church of the
nsion on the campus of Lutheran Theological Sem-
y at Philadelphia, where he was professor of homi-
s for 29 years.

ly grandfather was probably the best preacher of

(Continued on Page 13)



RELIGIOUS PERSPECTIVES IN COLLEGE TEACHING

Professor Lloyd Refsell of the Dana faculty attended a seminar conducted by the Danforth Foundation this summer, which was held at the School of Religion on the State University of Iowa campus. Twenty-five college and university professors who are teaching in fields **other than** religion, spent three weeks discussing the theme, "Religious Perspectives in College Teaching." The three major areas of education were represented, namely: the humanities, social sciences and natural sciences.



One of the subjects considered was the role of the church college, as over against the privately endowed college, and the large state university. Many universities have now established "schools of religion" where courses in the history and philosophy of religion are offered for academic credit. It appears that the traditional distinction between Christian and "secular" higher education is breaking down. Of course, church colleges require every student to take religion courses, whereas these subjects are electives in the other schools. Other marks of a church college are daily chapel services, the dominance of one denomination in the student body, financial support from a church body, and so on. These factors are visible, and therefore external; they do not describe the unique advantage which a church college claims for its own.

This uniqueness lies in the fact that the church college is motivated by two things:

1. **A sense of commitment** — Just as an individual must be committed to Christ and Christian ideals, in order to find meaning and purpose for his life, so the college must state explicitly its reason for existence. The church college can do this in a way that is not possible for the tax-supported university.

2. **A sense of community** — The Christian college is like a family, where all the parts (administration, faculty, and students) work for a common goal, drawn together into a fellowship of inquiry for truth. This does not mean that scholarship takes the place of faith; the church college is that part of the church that examines critically the fundamental assumptions of our basic convictions, knowing that the faith of the church will be stronger and more relevant for its having done so.

THE LUTHER LEAGUE

John W. Nielsen, Editor

"The Truth Shall Make You Free"

(Text of the speech delivered by Luther Lincoln at the youth rally during the International Luther League convention at Fresno, California, June 28, 1957.)

"The Truth Shall Make You Free." What does this mean? The truth referred to as I understand it is the love of God. The freedom referred to is many things—freedom from rancor, freedom from a troubled conscience, freedom from impatience, freedom from prejudice, from hatred, from anger and vindictiveness, and freedom from such things as fear and worry.

"The truth shall make you free." Many people feel that freedom is the absence of all restraint. This is not liberty, but anarchy. In a well ordered universe our lives too, must be well ordered, and the highest freedom is found in those whose lives have been captivated by the Lord Jesus Christ. They have been set free from the power of evil in their lives. Not that they are without sin, for humanity at its best is weak and vulnerable, but they do not live under the dominance of evil. The norm for them is at the same time a goal—the will of the Lord.

Practically speaking, truth in Christ makes a person free from rancor. Webster defines rancor as a deep seated enmity . . . vehement hatred or ill-will . . . intense spite. One who is truly "free" has neither the time nor the desire to engage in rancor. Yet varying degrees of rancor is practiced from time to time in our society. I urge you young people not to use your time or your talents in attempting to keep a mental record of those whom you are angry with, or those you bear a grudge against, or those you find yourself wanting to get even with.

In the field of practical politics in which I am involved, in the legislative halls, we engage in vigorous debate. We thoroughly and completely disagree with each other often. When the debate has concluded, we go to a roll-call and each member takes a position, for or against an issue. At the end of the day some of our best personal friends will probably have voted against our views on an issue of vital importance. Some of our so-called political enemies may have supported our views. Daily, ardent opponents will vigorously oppose each other, yet at the end of the day these opponents will leave the floor arm-in-arm as good personal friends.

Just what percentage of this friendship is based on the absence of rancor—due to a Christian heart, as exemplified in the scripture verse, "The truth shall make you free,"—and how much of it is based on the hard

political fact that tomorrow and next week there will be other issues of equal importance where the will and support of today's opponent will be eagerly sought—each member of the legislative body will have to answer himself. The fact remains however, that the bearing of ill-will or the desire to get even is a luxury which we cannot afford in political life. This is certainly even more true in the lives of each one of us, at home at school and at work.

You young people are entering upon a new era in which more and more thoughtful men and women are turning to the ultimate realities of life. To get the most from our education, from our working duties and from our home lives, we must release ourselves from the bonds of indecision and personal weakness.

There are, I am sure, occasions in the lives of all of us, when people are disagreeable and do everything in their power to thwart our plans and purposes. Under such circumstances it is difficult not to hold grudges and to attempt retaliation. **THE TRUTH IN CHRIST** can help us overcome this!

THE TRUTH IN CHRIST makes a man free from prejudice. It is very human to form judgement about other people on the basis of their background, their bank book, their social position, or the color of their skin. The Christian knows that all men are created in the image of God—and deserve patient, generous and unbiased consideration. I regret to admit that in some areas of our nation racial prejudice appears to be at an all time high. On several occasions recently, with great regret I have noted in the daily press stories of unselfish Christian leadership on the part of several Lutheran ministers located in these areas of tension. Racial prejudice is one of the most delicate and difficult problems confronting our nation in this generation.

This is one problem, race relations, where we urgently need thoughtful, Christian leadership by our young people. Generally speaking, the younger generation understands this problem better, and displays a more Christian attitude, than some of their seniors. Although legislative bodies throughout the nation have debated this issue before them annually, the fact remains that this problem can only be resolved in the hearts of men and not by the passing of laws. In this field lies a great challenge to all, but especially to young people. You are the generation that can,—and I think truly will—solve this question in a Christ-like way!

THE TRUTH IN CHRIST makes a man free from impatience also. In recent months California newspapers have, on occasion, been very critical of the absence

ship and critical of our inability to quickly re-California's water problem. Those of you who are California know from your newspapers that we currently engaged in a problem of equitably dividing the great water resources of this commonwealth. Water is abundant in the Northern part of California, almost completely lacking in the South. We are going to build the largest dam on the face of this state on the Feather River, and ultimately, a series of smaller dams throughout the mountain regions, all connected together with a series of spillways, tunnels, and waterways. Electric generating plants located at strategic points will be built reaching a distance of almost seven hundred miles from the Oregon line to the Mexican border. We are told that this is the largest engineering and construction project ever conceived in the mind of man!

In connection with this we have just concluded a very long legislative session, wherein although some strides were made, several major points went unmet. In recent weeks I have found myself momentarily impatient with my colleagues, with certain newspaper editors, and with some individuals of great power and influence in various parts of the state. I try to remind myself that these mill-stones are God's and that He will bring about His desires in good time. Men may make specific plans, but they can never thwart the divine purpose! As we say in our Catechism, "The good and gracious will of God is done without our prayer." Our job is to be sure that it is being assisted, and not hindered, by us. We need also to be reminded that in life's apparent tragedies, God can, and so very often does, bring forth His glorious triumphs. Our job is not to loaf, but to wait, to work, and to have faith. Patience is a very common attribute, especially in young people. Next time you experience impatience, do remind yourself of our theme, "The truth shall make you free." When you are truly free—you will have no time for impatience.

In the past several years it has been my privilege to serve on the board of regents of the University of California. Under the direct jurisdiction of the board of regents is the atomic installation, on the Berkeley campus, also the radiation laboratory at Livermore, California, and the atomic energy installation at Los Alamos, New Mexico. In knowing Dr. Lawrence and other leaders in this field I have experienced a real lesson in patience. These dedicated men who are fighting the unknown, and who often fail momentarily, constantly flabbergast us with their successes. For example, some time ago it was agreed that we must develop a bomb that was "fall-out" free . . . a so-called "clean" atomic bomb. During the course of this development, never once did these scientists display impatience. They were ever moving forward. Last Saturday morning the first of these bombs, 95% safe from fall-out was tested on Yucca Flats, Nevada. The scientists were publicly congratulated by President Eisenhower at the White House. But they were not satisfied with 95%.

YOUTH OFFICE BULLETIN BOARD

REMEMBER SEPTEMBER

IS

YOUTH EVANGELISM MONTH

ALWAYS PLAN THE BEST CHRIST-CENTERED LEAGUE PROGRAMS YOU CAN. CONTACT, FACE TO FACE, EVERY YOUTH IN YOUR AREA WHO IS NOT AN ACTIVE MEMBER OF YOUR LEAGUE OR OF SOME OTHER CHRISTIAN YOUTH GROUP.

TELL THEM WHAT JESUS CHRIST, YOUR LEAGUE AND YOUR CHURCH MEAN TO YOU. INVITE THEM TO YOUR LEAGUE MEETINGS AND BIBLE CLASS. OFFER TO PICK THEM UP IF NECESSARY.

WHEN THEY COME, MAKE THEM FEEL WELCOME AND WANTED. REMEMBER, LEAGUE IS NOT FOR WELL-BEHAVED CHRISTIAN YOUTH ONLY, BUT ALSO FOR THE KIND WHO HAVE NOT YET LEARNED THE ART OR THE BLESSING OF BEING REVERENT OR ATTENTIVE DURING THE MEETING.

A PRAYER WILL DO MORE THAN A GLARE. CHRIST WANTS THEM THERE. SHOW THEM YOU DO TOO.

YOUTH EVANGELISM IS AN ALL YEAR PROJECT!

They are patiently continuing their work toward 100% safety from radiation.

The "Truth in Christ" makes men free from inordinate ambition. There is nothing wrong, young people, to desire to be somebody, to hold high position, or to accomplish great things. This is a wholesome ambition as long as we remember that **wherever** we serve and **whatever** capacity we are privileged to work in, that the **glory** and the **honor** belongs **first**, to God. All of you should be ambitious! I urge you to be ambitious! But never at the expense of others. Take God into your confidence. He will direct the way and assist you!

THE TRUTH IN CHRIST makes a man free from fear. Certainly we live in a precarious age. It is an age of unrest, anxiety, and uncertainty. Young people **especially** have extra burdens and opportunity for fear as they embark into the new world of adulthood. It would be easy for us to lose heart, yet Christ's truth makes us know that we are never alone—that He will walk with us through every dark valley, and that in Him is **life** and **victory**. His truth makes us **know**—that we can **never** be defeated! Our task is simply to be sure that we are on His side.

Young people, if you will allow the "**Truth to make you Free**" your entire life will be illuminated and made dynamic through a steady and profound faith in God. At no time in history has there been a more **urgent need** for thoughtful young men and women to face life in its reality as **completely** "free" individuals!

BY THE FIRESIDE

THE BLESSINGS OF PRAYER

By William Cowper

What various hindrances we meet
In coming to a mercy seat!
Yet who that knows the worth of
prayer
But wishes to be often there?

Prayer makes the darkened cloud
withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor
bright;
And Satan trembles when he sees
The weakest saint upon his knees.

Were half the breath that's vainly
spent
To heaven in supplication sent,
Our cheerful song would oftener be,
"Hear what the Lord has done for me."

TOGETHER

By John Oxenham

Come share the road with me, my
own,
Through good and evil weather:
Two better speed than one alone,
So let us go together.

Come, share the road with me, my
own,
And where the black clouds gather
I'll share the load with thee, my son,
And we'll press on together.

So make we—all one company—
Love's golden cord our tether,
And come what may, we'll climb the
way
Together—aye, together.

THE SAVED HAND

Some years ago a minister of the Gospel was preaching about the benefits and blessings that may be obtained through prayer. "I once knew a little boy," he said, "who had a very bad sore on his right hand. It got worse in spite of all that was done for it. At last it began to mortify, and the doctor said it would have to be taken off in order to save his life.

"The day was fixed for the operation. The little boy was a Christian. He had a little, retired, shady spot, in a corner of his father's garden, where he used often to go and take his book when he wanted to have a quiet time for reading.

"When he heard the doctor say that his hand must be cut off, he felt very sad; he did not like to lose his right

hand. So he went to that quiet, shady spot in the garden, and there he kneeled down and prayed that God would make his hand better and let it get well again without having to be cut off.

"The next day, when the doctor came to look at his hand, he was very much surprised to find it looking a great deal better. The next day it was still better; and the third day he said he thought it was going to get well and that it would not be necessary to have it taken off.

"This little boy grew to be a man. He became a minister; and this," said the speaker, holding up his hand, "is the right hand that was saved, through prayer, from being cut off. And I hold up this hand before you as a proof of the blessings that may be obtained in answer to prayer."

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4: 6. —Christian Life

BAD COMPANY

Polly was the joy of a farmer's children. Among the expressions that Polly learned to say was "Bad company." Much freedom was granted to the parrot; he was often allowed to fly around the rooms of the big farmhouse.

One day, unobserved, the parrot flew away from the house and found his way to a flock of crows which were tearing up the farmer's newly planted corn. Seeing the crows, the farmer reached for his shotgun and fired at them. When he went down to see how many of the birds had been killed, he found the family parrot with a broken wing.

Naturally he was greatly surprised, as he had no idea that the parrot was out of the house. A tearful company of children gathered around the wounded parrot when the farmer brought it back. One of them took it in her arms, petted it, and asked, "What happened to Polly?"

The members of the family were surprised and amused when the parrot answered, "Bad company, bad company."

The bird had spoken the truth. Had he not been with the crows, he would not have been shot.

A striking translation is given by Prof. James Moffat of a familiar passage: "Make no mistake about this: Bad company is the ruin of good character." See I Cor. 15:33.

FUNDAMENTAL

America's future will be determined by the home and the school. This becomes largely what it is hence we must watch what we do, it, and how we live before it. Addams.

"What makes a home?" I asked a little boy.
And this is what he said:
"You, Mother,
And when Father comes, our
set all shiny,
And my bed—and, Mother, I
it's home
Because we love each other!"

You who are old and wise,
would you say
If you were asked the question
Tell me, pray.

And simple as a little child,
The old wise ones can answer more—
A man, a woman, and a child—
love,
Warm as the gold hearth-fire
the floor,
A table, and a lamp for light—
Only the old, sweet fundamental things.

And long I learned—
Home may be near, home may be far
But it is everywhere that love
And a few plain household trees
are.

—The Greek Lady

"Boy, oh boy, am I in trouble!"
claimed one farm youth to another
"And all because my wife-to-be
deaf."

"How's that?" asked his friend.

"Well, when I proposed to her
had to yell so loud that the
across the road is suing me for breach
of promise."

"I'm sorry to have to do this,"
little Johnny as he spread the
berry jam all over the cat's face
I can't have suspicion pointing
finger at me."

The customer at the lunch counter
was struggling valiantly with his
so-choice cube steak. Finally he
down his knife and said to the
priest: "It's a shame to fry
that still has so much tread on it."

MY TRAGIC PULPIT FAILURES

(Continued from Page 5)

ch "seed-thoughts for sermons" to resort to on
eful Saturday night, or even on Sunday morning.
eware this does not make you slack on long,
preparation.

after all effort, one feels no passion to preach
finite sermon, then accept it as a **challenge to a**
methsemane of prayer—by the hour, or till the
breaks. And it always will break in long agonizing
I do not doubt that such praying, maybe by the
preceding my tragic failures, would have lighted
in my soul, and given me a message from God
the hearts of my people. I think such praying would
have begun, "Lord, forgive me, forgive my poor
time, my getting into a jam, my groping in
for a message to my dear people! And let me

once more feel the glow of the prophet, the power of
the divine afflatus!"

5. If all fails and no message burns in the soul, **frankly tell your people:** "God has given me no sermon today." This would be daring, though it ought not to be—once in a year or so. This would be far better in the long run than to degrade the pulpit and the prophetic office by pretending to preach with no message that manifestly burned with a passion in the soul to exalt Christ and to feed his sheep. A faithful pastor and true prophet could even dare to train his people for such an extraordinary hour by saying to his officials. "I shall never preach without feeling God has given me a message. And why indeed should God want always a sermon? Be prepared, some Sunday morning, to take over with me in a great prayer service of confession and of dedication—if ever God gives me no message for a sermon."

Let us never forget this: God sometimes has brought Pentecosts without sermons!

DR. FRY — CHURCHMAN EXTRAORDINARY

(Continued from Page 9)

observes Dr. Fry, "for in a formal age when
men had a stiff and florid style, as indeed my own
did, my grandfather spoke off the cuff, and spoke
and well."

years ago, Dr. Fry, whose habitual exercise is
crossstics, noticed that he was tipping the scales at
pounds. A very heavy jowl hung over his clerical
his cheeks were cherubic. He asked his doctor
had not better reduce. "Why bother?" said the
"you're a tall man and you're very fit."

he reduced anyway. "It was sheer vanity," he told
Hubel, his close friend and best man at his wed-
ding. Today he weighs 185 and because of his height
little gaunt.

Renowned as Dr. Fry is for his organizational skill
and his administrative genius, he is also outstanding
for his high level of churchmanship. Says Judge James
F. Henninger of Allentown, Pa., one of the ULCA's lead-
ing laymen, "his greatest contribution is a spiritual one."

To Dr. Fry, real faith must not be merely a thing of
vague emotion, but a product, too, of the intellect,
grounded in a sturdy theology, one "to teach, to saturate,
the inquiring and absorptive mind of man."

He believes wholeheartedly that nothing is more im-
portant than to preach the Gospel and administer the
Sacraments, and he looks forward to returning some day
to the parish ministry.

Many things contribute to Dr. Franklin Clark Fry's
stature as a giant of modern Christianity, but above all
is the clear, strong evangelical witness that marks him
as a dedicated man of God.

NEBRASKA DISTRICT

The 53rd Annual Convention of the Ne-
braska District will be held in Our Sav-
iour's Lutheran Church, Lincoln, Nebraska,
September 12-15, 1957. Lodging and break-
fast will be furnished free to those who reg-
ister in advance. Please send your request
and reservation direct to Our Saviour's Lu-
theran Church, 1200 South 40th Street, Lin-
coln, Nebraska. All Congregations of the
District are requested to send delegates
and all pastors of the District are asked to
attend.

The District Topic is: **THE CHURCH IN
RELATION TO RACIAL MINORITY
GROUPS.** This topic will be introduced by
Pastor Alf Kraabel from the N.L.C. office
in Chicago. The Congregation topic is:
**THE RELATIONSHIP OF FAITH TO
WORKS.** This topic will be introduced by
Pastor Ben Engskow, Ruskin, Nebraska.

M. G. Christensen, President
A. L. Madsen, Secretary

Our Saviour's Lutheran Church, Lincoln,
Nebraska, hereby cordially extends its in-
vitation to all pastors and congregations of
the Nebraska District to attend the 53rd
Annual Convention to be held in Lincoln,
September, 12-15, 1957. Pastors, delegates,
and guests will be housed in the homes of
the parish where they will also receive free
breakfast. Other meals will be served at
the church, with the exception of the
W.M.S. and Churchmen's Banquet.

All registrations should be sent directly
to Our Saviour's Lutheran Church, 1200
South 40th Street, Lincoln, Nebraska, not
later than September 5th. Please state how
many are in your party, when you will ar-
rive and whether or not you have trans-
portation.

Since this is the seventy-fifth anniversary
of our congregation we would consider it an
honor to be able to entertain many from
each congregation during this convention.

Dr. Duane Hunt, President.
James W. Olsen, Pastor

GUYER AND HANSEN

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FINANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

Guyer

P. V. Hansen

CHURCH NEWS

(Continued from Page 6)

The third largest amount, 70,078 pounds, came from Pennsylvania. Substantial quantities of clothing were also gathered for LWR in Iowa, Michigan, Minnesota, New Jersey, New York, Ohio, Oregon, Washington and Washington, D. C.

Mr. Nielsen also reported the Lutheran World Relief ranked fifth in its relief expenditures in 1956 among 52 voluntary agencies registered with the Advisory Committee on Voluntary Foreign Aid. LWR's total of \$14,625,434 last year was exceeded only by Catholic Relief Services, Church World Service, CARE, and American Jewish Joint Distribution Committee.

DR. DIBELIUS HITS 'FALSE' COMMUNIST CLAIMS

Dr. Otto Dibelius, head of the Evangelical Church in Germany, attacked assertions by East German Communists that their party attained power without waging "warfare against religion in general or against Christianity in particular."

Addressing some 1,500 persons at a World Council of Churches public rally at Yale Divinity School the Berlin bishop also hit Communist arguments that the Church "tied herself" so closely to the old rulers in some countries that a revolt against them was "by necessity also directed against the respective Churches."

The rally was held in connection with the annual meeting of the World Council's Central Committee. Among those attending were some 160 top Protestant, Orthodox and Anglican leaders gathered at Yale for the committee's sessions.

Bishop Dibelius, a president of the WCC, has been prohibited by the East German government this year from visiting churches in the Soviet Sector, where the majority of congregations under his jurisdiction are located.

As an example of the "false" assertions made by Communists, he cited the persecution of the Church in China. Although Christians in that country represented "less than

two per cent" of the estimated 400 million population, he said, they were "attacked by the totalitarian usurpers at greater speed and greater vehemence" than was anyone else.

Dr. Dibelius contended that the continued persecution of Christians in Communist nations "must have deeper reasons" than appear on the surface.

"The good fight which we are called upon to fight is not tied up with earthly interest, be it that of a class, race, nation or any political system," he said. "The battle which we may fight and shall fight with all our might is the battle for the glorious liberty which God has granted to his children."

"Christians may be willing to obey totalitarian rulers in outward matters," he said, but they will never surrender "wherever man's conscience is involved. One must obey God rather than men."

An address on the WCC as an "instrument for the renewal of the Church," was made by Dr. Leslie E. Cooke of London, the council's associate general secretary and director of its Division of Inter-Church Aid and Service to Refugees.

He said the WCC has helped the Church's expansion by building up a Community of men and women "who having shared in the ecumenical process possess a deep longing for the unity of the Church."

Members Churches have been challenged by the council, he said, to discover that their field is literally the world.

He added that through the council "God is renewing" the life of the Churches as "He calls them to self-forgetfulness in the ministry to human need."

MAN CONTROLS EVERYTHING BUT HIMSELF, LUTHERAN CONFERENCE TOLD

Although man controls "everything," including "the forces of the cosmos," he does not control himself, a German Protestant bishop told an international Lutheran Conference at Springfield, Ohio.

Evangelical Lutheran Bishop Volkmar Martinus Hertrich of Hamburg said that "man's solution to his problem" of controlling himself "lies in his relationship to God."

"Man is not man without God Jesus Christ," he said. "More than that, he cannot be man without his relationship to God."

The bishop spoke before 350 delegates attending a World Conference on Social Responsibility, sponsored by the Lutheran World Federation. The meeting was the first of its kind in this country. Among the delegates were 75 from foreign countries, including 12 from behind the Iron Curtain.

In the keynote address, Bishop Hertrich declared that Christianity has a big responsibility "to lead man out of the icy landscape of unbelief home again to his Father and make him thereby once more a natural man who fulfills his duty."

"If Christianity should fail in this task," he said, "then she would be partially responsible if some of the things should be said of our generation. They were men who lacked something except humanity."

The theme of the four-day meeting was "Christ Frees and Unites for Responsible Service."

The conference had as "objectives": to delineate theological and basic social principles underlying Lutheran social welfare, to exchange information on Lutheran social welfare in various countries, to promote person-to-person contacts among Christian social workers and to strengthen Christian fellowship and bonds of unity among workers in a common task "in behalf of the Lord."

Speaking at a devotional session the Rev. F. H. Sianipar, an Indonesian minister studying at the Lutheran Theological Seminary, St. Paul, Minn., said Communism arose because the Church had "become too busy with herself."

"We blame Communism today, yet we don't blame ourselves in our weaknesses to help society," he said.

EDITORIALS AND COMMENTS

(Continued from Page 2)

find that Lutherans agree on the church unity, then there is the question of why we don't unite with the single church in any area where it is practicable. That is a troublesome question in the U. S. and Canada where we have 16 Lutheran denomina-

questions will be discussed during the 11 days of the Lutheran World Federation assembly this year. Even if no new answers are given for the old questions, it will be a great time of making acquaintances across international boundaries. That's as much world unity as we can hope for.

Notice

Sixtieth Annual Convention of the Wisconsin District will be held September 12-15 at First Lutheran Church of Poy Sippi, Wisconsin. The theme of the Convention is "Building God's Kingdom."

A. S. Petersen, President
Thorvald Hansen, Secretary

Wisconsin District Convention

First Lutheran Church of Poy Sippi, Wisconsin wish to extend a most cordial invitation to the pastors, delegates and visitors to attend the 60th Wisconsin District convention.

Please send in your registration to First Lutheran Church, Poy Sippi, Wisconsin, September 5th. It would also be appreciated if you state when you intend to attend the convention and if you intend to attend only part of the con-

Herbert Nipko, President
N. B. Hansen, Pastor

The Wisconsin W. M. S. annual meeting will be held in Poy Sippi Saturday, September 14, at 3 o'clock. This meeting is held in conjunction with the Wisconsin District Convention.

Elections of President, Secretary, and Statistical secretary are to be held. Members are urged to send in their ideas for W.M.S. projects by September 1. They may write to Mrs. Merrill Paulsen, Poy Sippi, Wisconsin.

Rev. Paul Johnsen, our missionary to Japan, will be the speaker at the evening meeting. Pray for the power of the Holy Spirit in these meetings

Thank You

Alice L. Klingberg

ATLANTIC DISTRICT CONVENTION

The Sixty-First Annual Convention of the Atlantic District will be held at St. Ansgar Danish Lutheran Church, 1837 Dorchester St. W., Montreal, Quebec, Canada, August 29-September 1, 1957.

The theme of the Convention is: "CHRISTIAN FELLOWSHIP." Each congregation is entitled to send one delegate per fifty confirmed members or fraction thereof. It is urged upon each congregation to send their full quota of delegates. The District W.M.S., and District Lutheran Leagues will meet at the same time. The Rev. Paul Johnsen, Missionary to Japan will be our guest.

We ask you to note carefully the invitation extended by the host congregation.

Pastor Elmer W. Anderson, President
Pastor Fred V. Jensen, Secretary

The St. Ansgar Danish Lutheran Congregation, Montreal, Quebec, Canada, extends its cordial invitation to the Atlantic District's Sixty-First Annual Convention which is to be held from August 29 to September 1, 1957. Besides the Pastors and official delegates, we want to welcome, too, all other members and friends of our District who may wish to spend these days with us.

Please announce your coming to the Registration Committee, Mr. Flemming Rasmussen, 180-1st Ave., St. Lambert, Quebec, Canada.

Miss Bente Jepsen, Secretary
Vilhelm Beck, Pastor

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THE WASHINGTON OBSERVER

(Continued from Page 3)

dividuals only too ready to exploit human weakness as is being done in this case. Stricter laws are needed, but these will need an aroused public sentiment to support them and to make them effective. The building up of such moral sentiment—whose job is that? The present situation is a call to the local community and to all who stand for decency, law and order to unite their efforts to remove blights of this sort wherever and whenever they may arise.

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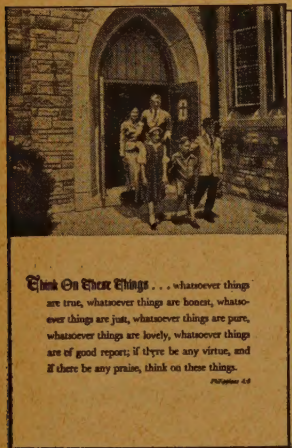
The 1957 Synodical Yearbook of the United Evangelical Lutheran Church is now ready. Within its pages you will find a complete report of the proceedings of the annual convention at Racine, Wisconsin, reports of the various organizations of the Church, statistics from the churches, and as a complete directory. This has been a significant year for the Church and every interested church member or worker should have a copy of the Yearbook for ready reference.

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